ourselves the more concerned to do the business thoroughly and effectually, because of that controversy lately agitated concerning idolatry (which cannot otherwise be decided, than by giving a trine account of the Pagan religion), and the so confident affirmations of some, that none could possibly be guilty of idolatry, in the scripture sense, who believed one God, the creator of the whola world; whereas it is most certain, on the contrary* that the Pagan Polytheism and idolatry consisted, not in worshipping many creators, or uncreatecls, but in ^giving religious worship to creatures, besides the Creator; they directing their devotion, (as Athanasius* plainly affirmeth of them,) m *ayzvnTq), Kal* TroAAoic *yevrjToi<;9* to one uncreated only$ but, besides him, to many created gods. But as for the polemic management of this controversy; . concerning idolatry, we leave it to other learned hands, that are already engaged in it.

Moreover, we have, in this fourth chapter^ largely insisted also upon the Trinity. The rea^-son whereof was, because it came in our way, and our contents engaged us thtereunto, in order to the giving a full account of the Pagan theology, it being certain, that the Platonics and Pythagoreans, at least, if not other Pagans also^ had their trinity, as well as Christians. And we could not well iavoid the comparing of these two together: upon which occasion, w£ take notice of a double Platonic trinity; the one spurious and adulterated, of some latter Platonists; the other true and genuine, of Plato himself, Parmenides, arid the ancients. The former of which, though it be opposed by us to the Christian trinity, and

* Oraticme IV. contra Arianos T; I,- Operurn, p. 469.'